THOUGHTS

ON THE

DESTINY OF MAN,

PARTICULARLY

With Reference to the present times;

BY THE

HARMONY SOCIETY

IN INDIANA.

A. D. 1824.

WHAT is the chief end of man's existence? HE is destined to make use of the faculties implanted in him by his maker, for the benefit of himself and others. To do this, he needs practice

He has to learn, and that learning must be acquired among his fellow creatures. No one can find out the proper use of his abilities, without having objects before him. For this an intercourse with man is necessary.

The germ of melioration, as well as that of depravity, exists in all men; both make their appearance and cause strive and war.

The free will has to determine, either to listen to reason or yield to the carnal propensities of the flesh. By adhering to the former, man becomes troubled and distressed by the latter, and soon discovers, that he has not strength enough of himself alone, to stand against the preponderance of his sensual propensities. For this there is no more effective nor indeed any other remedy whatever, than the christian religion which teaches us, that where reason is put to a stand (whose conception does not extend beyond the system of this world) and man becomes embarrassed; just there begins the way of the belief in the

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invissible and future life, which Jesus the great envoy of God declared in his word, and proved by his deeds, having come as a spiritual saviour to establish perfection, and happiness on earth. All who believe his word will become men of God, whose aim and design will be, to unite the general welfare of their fellow beings with their own, and thereby assist, in restoring the lost dignity of man.

But since this undertaking requires patience, fortitude and perseverance, therefore faith and confidence in the Lord are essentially necessary.

In this religious and natural union exists practical christianity. This universal and active philanthropy alone had Jesus in view, when he founded his religion. These life restoring principles are the operating instruments, to reestablish the forfeited rights of man. Upon this maxim of true philosophy, all events whether propitious or calamitous, are working towards the great object of futurity. Since then such evidences of union have appeared in our 19th Century in which all this was to and has come to pass, and since the spirit has in part emerged from its enclosure and gradually progressed towards perfection, timid to be sure and under scorn and contempt, sowing however unnoticed its precious seed, how can it fail, that now and then a grain should find congenial soil and grow and florish? Will not the man of sensibility & reflection discover in the appearance that a root of the noblest human plant is

lying therein, which bears, and unites in itself every thing whatever necessity requires, to-wit, the education and culture of men, that he may become sensible of all the good and useful, which the present age presents, and see that every transaction, performed by active hands, is done to regulate and complete the plan of duties towards his fellow men: that all designs are means for improvement and good economy: and that every undertaking will create still greater designs for other means. In this manner all transactions for universal melioration are progressive purposes for the Kingdom of God, and come to perfection among good men, possibility is attained to remove every obstacle, and the sublime dignity of man, may now with great success diffuse happiness on earth. Already have we approached a new scene, where all that is secret mysterious and spiritual come to light, and are visible in open day, extensively and universally. All spiritual and temporal, all religious and political things are pressing forward to make their appearance. Visible enough in our age are the signs of a better Futurity now presented to our view; the spirit of man is already emancipated from the deep and narrow sphere of ignorance and preindice is coming to light and forming itself into good sense and an entire and perfect Brotherhood, where by the faculties of man a new creation is revealed, which comprehends and links together the whole plan of mankind. Proof sufficient is at hand, that

no nation can decline or fall, whose political affairs are well organized and conducted.

The time has at length arrived, when the improvement of mind and the diffusion of Knowledge, have produced a fermentation among the human Race, tending to a total separation. One part is falling into licentiousness and barbarism, corrupting its morals and allowing itself many improprieties to the injury of mankind, the other part adhering to the dictates of reason and equity, is ashamed of extravagance and irrationality.

A good man deceives no one intentionally, even if there were no religion, his own reason tells him that fraud will not enrich. The learned man, who thinks reasonably never boasts of his knowledge, without practice it will profit him nothing. Every one can thereby discover what true wisdom is, and whenever inward sensibility, proceeding from an awakened consciousness of religious duties, is combined with it, the inward strength of truth is roused, and becomes productive of light and justice.

Why could there not be established, with such men a permanent condition of true and essential happiness, and a compound whole be brought to existence, for which the human race have been originally destined? Can this great work be accomplished without the increase of knowledge? Surely not — Hence the arts, the sciences and every kind of learning are necessary, in proportion as

they operate for the common good. Every invention, discovery and application are compositions, of so many aggregate, active and superior powers, promoting and more permanently establishing the welfare of mankind in general. The time has come when all good and rational men surmount every difficulty, and bring the spirited activity into a steady course and more perfect system of intimate connexion, so that excessive abuse with its crumbled ruins remain behind, and are succeeded by a well regulated motion of duties towards men in general, to unite the spiritual with the temporal and let it grow up in pure brotherly sentiment and spirit to a perfect harmony & godly Kingdom, which can only be effected by men, in a well regulated activity and motion

If we now extend our views farther, and compare reason & equity connectively together, we shall perceive, that all contrairies in life, will ultimately be reconciled, and from that will proceed a firm and durable equilibrium of order and Harmony. To put in operation this noble design, is a beautiful & magnificent work : to preserve it, in harmonious order, is still more beautiful and magnificent, whilst at the same time, it is the greatest and most difficult undertaking in the world.

Since man according to his nature and destination pursues his aim with unwearied activity to consumate what is in him and

lasting, it follows that his efforts must increase, and become more extensive, and be participated by many of his fellow creatures, who will continue to act as benefactors of mankind, and hand over every useful improvement, as a contribution to the community & establish, by their own example, in adhering to true and good principles, a correct rule of conduct among each other, and thus become better qualified for the more important task of conquering their passions and propensities. Without the exercise of these virtues, no perfection, would ever be attainable by our race, for nature herself, as well as revelation proclaim to us, that by mild regulations, industry and brotherly sentiments the power is acquired to make every thing possible, which contributes to a general union, to the establishment of the rights of man, and to a sociable active life, by which all the members of such a community partake of its benifit, & the interest of every harmonious undertaking is enjoyed by all.

These magnanimous human efforts, have been crowned with success in their career, from youth to manhood, by the improvements of art and the advancements of science. The time of hesitating of preparing and of reflecting, is now succeeded by that of doing. A great word! Comprehending all resolutions, projects and executions. What excellent Beings! who move and animate a machine like this! An effective institution and

power have now appeared upon the stage of Life. What is the cause of this phenomenon? It is maturity of time. Vicissitudes and successions have passed away. —

Wherever such characters, such lifely images of habits, maxims, necessities, inclinations and actions, coincide among a nation, people, community or society united in common feeling, as if so many were only one, one perfect man, there all ages and all nations meet. And what name shall be given to this great power of souls? HARMONY.

Changeable indeed has been the state of man. Nations have never remained stationary for any length of time, their wheels of fortune have hastened onward, towards better days, altho' to short sighted mortals, they often seemed to retrograde. In this manner all mankind have been really progressing and unfolding themselves upon a larger scale than was generally conceived.

Small is often the source from which a large stream flows, and the more extensive its course, the greater its increase. Evolution and progress result from acquirements which proceed from small to great. Here things even the most opposite in their nature, are found to unite, and grow into each other, loosing themselves *in one great Whole*, thoroughly connected, and this creates and produces means towards perfect ends. What are they? The establishment of true and unexampled politics and rights of nations;

a brotherhood ; a stupendous aggregate of parts thriving and entwining into each other, a compound of all ages, without Emperor or King. Excellent human plant ! Full of philanthropy and brotherly happiness ! Time has reached and brought thee forth. All political institutions of the present world, are subject to decay like the politicians who form them, but the human spirit of nations remains. The constitution of every empire and nation, sooner or latter comes to his end.

What heaps of ruins and rubbish ! Is it not necessary to be so, that room may be made for others ? The wandering Spirit of time searched among all nations for a home, and in despair had almost abandoned the pursuit, when by the propitious smiles of heaven a people were discovered, with strength and faculties enough, remaining for the human bond, although rude and rough, in their external appearance.

A people animated with the spirit of life whose object and disposition are, to be constantly engaged in active and virtuous employment. Here is the restorative for a new world in the desert and wilderness, where no one had looked for, nor anticipated it.

Under this serene sky and friendly clime, will the fruits of noble achievements and wholesome constitutions, come to greater maturity. Indeed upon such a theater, the physical strength of man is not only requisite

but also laws, cultivations of mind, economy, understanding, good morals, upright hearts and respect for religion.

What frictions and fermentations must this create! But it is also productive of necessary recreations, fortitude, confidence, brotherly union, order, and a binding together of many members of the human family. How much better is it for mankind to be thus kept in activity and spirit!

A machine of mere living wheels, what can it not accomplish! What power to awake and display! What great achievement when corrupt constitutions, discord & despotism are done away & inocence is rescued from the grasp of Tyrants! Who then can censure such a state of things? When man was harassed and perplexed by the contentions & vexations of the world, did not this rouse the powers of his nature and give him the necessary impulse to preserve the social principle until the present period, when the fullness of time has brought to light an *Universum*, which was forseen by the ancient prophets and predicted by them, many centuries ago. What a restoration of effective vital powers, acting for an *aggregate whole*!

How extraordinary and astonishing that the Lily should make its appearance, just at the time when the moral faculties of the whole human mass were almost exhausted & decayed, and when the mind of degenerate man, was wholly transported with the pomp

and arrogance of war and with the wild indolence of unrestrained Liberty (which rather approaches to licentiousness than real freedom) with luxury and every kind of vice.

From what a confused chaos and pressure has the human spirit to work itself out ! Will not this arouse the dormant faculties and excite motion in the wearied body ? That this fermentation will finally produce tranquillity, obedience, sound and proper judgement. for the good of mankind, cannot be denied,

How many projects and systems have appeared before this true and simple one could come to light ? A universal ferment was indispensably necessary, the scripture calls it leaven, which is the same in principle, & this is the christian religion.

The political and national system of worship, among the Egyptians, Greeks and Romans became worse than worthless, and the people, corrupt and base, sunk down into the mire of voluptuousness & groaned beneath the weight of military tyranny.

Hence a ferment, like the christian religion proved to be, was very necessary and indeed indispensable to those degrated nations. at their time; it brought them to life and activity, with a perfect moving power of spirit, for the formation and preservation of *a whole*

An Individuum. which imparts itself and promotes an efficacious, activity towards every good.

Such a new and effective Religion like the

christian can alone be pregnant with a germ for the restoration of higher felicity, and for the production of a realm of men, consistent with the word of Jesus, in which many people will by the bond of love be gradually transformed into a brother nation, where divine truth and duty towards man can be taught, without pomp or constraint, without dissimulation or superstition, in spite of all the now prevailing and fashionable ceremonies, void of energy and spirit of life, where each party is grasping at every thing that formerly produced excitement & animation, to give their reasoning a finer polish, but all in vain, the time is passed and gone by, an universal system has appeared for a higher social life, at present grossly and artfully derided, yet never to be mocked away. Plain truth will be self-evident, a little leaven will ferment the whole dough ; this is done by the fundamental rules of Harmony.

Behold then every where an activity, a moving onward, an increase of virtue upon a larger scale, and a more extensive plan for Harmony.

There is no stopping nor retrograding in the Kingdom of Heaven, but a pressing forward to the goal where a temple of God is erected in a green and tranquil, and delightful valley, that those who are susceptible of light may find consolation and repose and worship in the holy Tabernacle, in unison, in order and in harmony.

For this great purpose mankind had to be drawn out gradually, from their Barbarism and idolatry, and the powers of the human mind, had to be unfolded by degrees, before a full conception could be formed of the great truth, that religious connections are essential for Harmony. All things that have heretofore occurred, may be considered instrumental for this purpose.

The sky for the political as well as religious firmament had to be cleared. A road is now opened, never heard of before; a common spirit has gone forth to show the way towards religious union between friend and friend, brother and brother.

This leaven has penetrated far and deep, and produced a great fermentation, untill it can be usefully applied without polution from monkish sophistry. The practical religion of Christ alone is all penetrating, and is the moving spring among men, to accomplish the will of God. God acts humanly through men, who are instruments in his hands, & thoughts.

Whoever imagines the Kingdom of God too spiritual, errs in head and heart. Every spirit in its progressive developement seeks Symetry, equilibrium, and proportion, with its bodily substance, that it may be enabled to express itself, and act physically, in the human sense. How peculiarly adapted & well chosen by its founder is the christian religion for this great end. Was it not even in the most barbarous times, the safety & order of

the world, for by it, were the greatest monsters, and most barbarous nations tamed & humanized? What will or may it now do in our Century? It will according to the intent of Jesus the ruler of the universe, produce an impulse of love, that people of many nations may find within themselves good cause finally to unite and form one beautiful fraternity. Materials are gathered from all parts of the earth, whence every one who will open his Eyes may see, and learn to esteem. what now a days is the most despised and abused. Mankind however are not quite so bad. as they are generally taken to be. A great many still have good feelings, and a desire for the common happiness of mankind.

An active spirit, sublimer prospects of human existence are sought for, and brought to light, that useful contributions, and valuable preparatives may be furnished, for the human heart! What means are at hand to open our eyes! To what height art thou exalted o mankind! When thou canst be active for the welfare of the whole human family!

How noble and magnificient it is, thus to act! To work so freely, without Compulsion in thy condition and sphere of activity, as an instrument in the hands of the spirit of time.

How great the result. where solicitude, desire, motion and execution for the universal happiness of mankind, are the aim and consequence! With such noble sentiments,

inclinations and dispositions, every thing is consolidated to wit, civil power, legislation, constitution, devotion and religion.

What a solid *Universum* will result from it! A Brother nation without monarchy, all of *one* constitution belief and religion, living in peace and union and moving in fraternal communities and harmonies, one for all, and all for one.

But the witty Philosopher may ask: Where shall this come from? Answer from revolutions and regenerations. How many rude & natural efforts have been exhausted, even upon the smallest as well as upon the greatest plans; neither the Philosopher nor the Politician had any idea, what powerful machines would be required to smooth so many rough corners, before the true and beautiful could be brought to view; and even yet, the strictest fidelity, and the most ardent perseverance, are indispensably necessary until the Knot is firmly tied.

The erroneous doctrines and nonsense.. propagated against the christian religion and its founder; The abominable calumnies of the present age; the evils and enormities proceeding from the noxious vapours of the mokers of religion, of the haters of Christ. the sceptics and despisers of the bible, have all to be put to flight, like the morning cloud, by the rising luminary of life and truth.

Religion and Reason will ultimately triumph in spite of the frantick attacks of all

their Adversaries. How wondrous if the only instrument for the great plan of providence has already appeared! If the universal ferment which to the most part is so unpleasant, should continue to operate, untill an agreable medicine is produced for the universal cure of man, untill the whole human race, adopts the magnificent plan of God, and the invisible germ of susceptibility sprouts forth among all nations and comes to perfection.

Hail! Tranquil spectator from the true point of view, who in our 19th Century can discover the outline and building plan of wisdom, where a united brother people is the mansion of God, o divine tabernacle full of virtue and strength!

Blissfull abode! where the man of genuine sensibility is not only the hearer but rather the representative of the great aim & essence of the all creative, harmonious power and coincidence of eternal & unalterable Laws, and who attains the inexpressible beautiful form of harmony.

This abundance of sensibility & happiness, with reserved faculties for a *Whole*, are objects prepared for the household of God.

Whoever may be offended at this, and criticise upon it, let him read with due attention the great wonder Book full of holy prophecies. The end of days is come, giving us a prospect of a more exalted existence than this world can afford: showing us the true plan, and where we formerly erred.

The extent of our sphere must be filled with the light of life and the warmness of spirit. And if the wheel of fortune, be already in motion, how can short sighted mortals check its revolution ? Is not the field, once full of dry bones, now thoroughly animated ?

What a world of useful Knowledge ! What an inventive spirit in arts & sciences ! And what remains yet to be unrevealed by the spirit of time ! The sprout has grown up politically and religiously to a new tree, whose branches bear delicious fruits.

What a pleasant time is now before us ! What a fine new world ! How happy to enjoy the fruits of our labour. How praise worthy, when good men, considering mere sensual enjoyment beneath the dignity of their nature, attain the noble charms of virtue, & give evident proof of the possibility to abstain from all superfluities of earthly pleasures.

What a harmonious people ! To thee alone the path is not too narrow, nor the ascent too steep ; in safety thou reachest the lofty summit, where few can travel, & from which many fall, or become lost and bewildered in the labyrinth of the artificial philosophy of the world. But to thee o better race of men, a beautiful spring appears to reward thy painfull efforts. Thy renewed vigor of life will attract thy brethern both far and near.

The possibility & purifying progress of the conception of truth cannot be denied ; its propagation and increase at large are manifest.

The source of renewed strength of life, the restoration of an enlarged scene is at hand. The new spirit the light and human sentiment so long and so anxiously wished for is evidently in existence.

The brother warmness, the vital principle of universal happiness, is in motion. The work is done with an animated spirit, and a cheerful heart. The cloud has gathered itself and is waiting for the coming of the lord in a visible body. This is the godly Kingdom which Jesus of Nazareth announced & exerted himself to promote ; his design was to form men of God from among his own generation, for the purpose of promulgating the welfare and happiness of others, and to suffer for truth sake, whatever persecution and hatred might bring on them. How truly desirable is it, that all good & wise men should cooperate in heart and hand, for the promotion of principles so benevolent and pure ; where is there any thing on earth that can define and secure the perfection & happiness of man, if it is not this universal brotherly love ?

How small was the beginning towards such great, simple and efficacious principles & plans ! How feeble were the instruments for such an extensive sphere of activity.

What effective moving springs did it require, to promulgate the gospel in all parts of the earth, how wonderful ! The haughty Greeks and Romans looked down upon the Jewish nation with contempt and scorn, and

yet Judea has given birth to the luminary of the world. But where was there an other nation, that had such promises and possessed such ancient records upon which their whole constitution was founded? According to that, they had consequently to form & keep up a kind of scientific industry.

The religious and political regulations, which were connected with the ancient records of their great ancesters, and venerated by the nation in time necessarily produced a degree of refinement, which, with their patriotic spirit, united them together, untill the period arrived, when the Messiah was born and made his appearance.

Though very few of his own people knew him, yet he accomplished, what God had decreed, and which had been foretold by the prophets long before. There was a singular mixture of sects and schools in the world, at the time, when the christian religion came forth the more conspicuous proceeding as it did from the most despised and obstinate nation, which gave to the apostles a great deal of trouble.

This religion naturally converts all nations into moral and christian brothers; they all learn to know and worship *one* God and Saviour; in fact what else should christianity be, but a brother bond of friendship connecting all duties and regulations for spiritual & temporal interest, and uniting all mankind into *one social bond of union?* Christianity however ought never to have had any other

but the best & most upright men. in its communities. and ought to have been governed by superintendents and fathers, without the aid of secular power.

The reigning system ought to have been a true and pure theocracy. Religion ought to have settled all disputes among christians, and not the judiciary tribunals. The elders as shepherds, as fathers, should have corrected faults, with energy and love, and promoted by their own examples the cause of virtue and good Conduct.

Hail, the Country, where such a dignified exercise of office can be and is permitted to be administered!

How excellent, when this institute of christianity is acting and aiming for the welfare of man. The main point of such a Government must always consist in a well organized church discipline, as a model of the true and actual police of the Kingdom of Jesus Christ, whose maxims are decribed in the gospel of St. Matth. Cap. 18 v. 15. There is to be seen, how decidedly true it is, that christian religion should form a Kingdom of God on earth, whose design however has never been fully accomplished, because its effects have been destroyed by secret and presumptive usurpation, under the mask of religious zeal, & the bonds of order rent assunder, by pride, lust, and stupid ignorance.

The trouble and misery brought on by false enthusiasm is sufficiently known by history,

Also, that by notorious frauds, monuments of useful arts and institutions were often ruined, men destroyed, & whole nations drawn into the vortex of revolutions. But when ever that zeal turned to the right side, it effected also a great deal of good, for many centuries, so, that out of the most injurious abuses, the cause of truth has taken root, revived & propagated christianity in many parts of the world. An essential truth can never be lost, it will work itself through a thousand revolutions, and at last come out triumphant. In this manner has christianity grown under ignominy and depression until the present day, when after great moral and political Confusions, the understanding of man is becoming gradually enlightened, and brought to reflection, to see that the christian religion is the only true guide for man towards happiness friendship and union.

Therefore is the principle of modern philosophy thoroughly false, which declares practical reason self sufficient, without either bible or any other divine revelation. It is evident enough. that the true doctrine of christian religion, is by all means the purest and best restorative and teacher for old & young, it excites the true and essential duties of man, and never fails in setting and bringing into motion every spiritual & temporal Knowledge.

In this manner may all useful institutions for moral education be kept in a more active motion by the social bond and industry.

To this contributes very much the inward

conviction, by preserving fidelity and moral innocence in their purity, in which the bond of truth and faithfulness consists, whose reward extends beyond the grave.

It is also evident that, whatever a man pursues diligently, he will obtain. And far less can that cause come to nothing, or be always oppressed, which a number of truth loving men persevere in, through life and death.

At all times, when true professors of the religion of Jesus shewed real and true firmness, they always gained many followers. & it is owing to the constancy of true professors, that the church of Christ will yet increase. & finally triumph over all temptations of Deism & atheism. Since every thing depends upon the rules of conduct, the perseverance and energy of an united christian society, it follows as a matter of course, that each member thereof must adhere faithfully & strictly to the doctrine and principle of its improvement, the final consequence must be, that the tender bond of love will gradually become more general. and draw all hearts of the human society together into the most indivisible union. It may already be seen in the most striking point of view, that a complete and satisfactory restoration will take place in our century, and the christian religion, be highly respected every where, not with mere words or vain parade only, but in *truth* and in *fact*.

Each one will make use of the faculties, which nature has given him, for the benefit of

others, as well as himself. It is therefore not the question here, whether mankind are getting more polite, but whether they are acquiring better morals, better sentiments & inclinations, whether they persist in adhering to, anp following good principles, whether they exert themselves to overcome their own wicked passions, in order to be more fit for enduring the many & difficult trials of virtue and for becoming good and useful members of society.

The purer the principles of religion are, the more strictly will it promote the welfare of community, and this is the most true and infallible test of the present religious Societies.

What is a man if he knows not how to make use of his physical & intellectual powers? It is certain we must learn how to use and employ them, for the employment of our vital functions, and the improvement of our abilities, create a capital stock, a common and an eternal wealth, which is destined to perpetuate and prosper united, in the spirit of sociability.

All faculties improve themselves, through proper & regular practice, that they may become usefnl and beneficial to all mankind united. And each individual ought to have his exertions, designed for the benefit of his fellow creatures, with whom he has united himself, and he will finally reap & enjoy the benefit thereof himself. This tenet laves already founded in the religion of Jesus Christ,

which he himself indoctrinated & practised: his entire religious plan was *Union and fraternity:* Nothing but this communion was his aim, his tenor of the most effective efforts to perform and execute works of love for the universal community, wherefore he called himself the son of man. All miseries faults and crimes, as well as all other actions which are committed unwarely, whether through indolence, ignorance &c will finally return again upon the offender, and conduce to his benefit or happiness. This is even the case with mankind and nations at large, for every thing that diverges operates again to its center.

The more obstinate and stubborn a man or a nation is disposed, the more severe and the longer will they have to bear their judgement and suffer their loss; & will consequently arrive latter at their point of destination; for all destructive passions must be purifyed, & our evil inclinations restrained and subdued, and put under the control of the spirit; and where this control has not yet become powerful enough, there the inclinations must at least be confined and subjected under the laws of reason. in order that the general community in the social life may advance and improve in its concerns. and every member thus learn to apply his abilities to the utmost benefit of others. and this principle has an influence on each and every individual of the associations: yea even from the sherman s cottage to the exalted thrones of princes. What a religious

force ! Supported by a divine power, where so many different causes and vivid faculties have united themselves to promote the welfare of so great a universal one,

Where politicks and morality united, operate to *one* point, it must naturally and consequently follow, that the comon interest will always become more & more extensively increased, and continue to preserve & stimulate its own progress. the more its circle or compass is extended, and knowledge, industry and practice are exercised.

And let us suppose only one such society to exist in the world, which possesses and exercises those principles, what is more natural than that many nations should become gradually in union with it, although they are not yet inclined to partake of its benefits.

The course of time advances, and the will of God is fulfilled in defiance of the contumacy of men; and the more they engage in controversy and opposition, the more they reciprocally & gradually among themselves, smooth off their rugged sides and corners until finally the truth is acknowledged, and the social life is granted to be the best and most advantageous. Whoever is acquainted with the course of the history of nations, can very easily conceive, that the foundation of this plan has already long ago been laid : & that it must require time to effect such a change, is also very conceivable; but to the course and plan of God and nature, no contraries

are too much interwoven and confounded, for the interior of humanity must become the exterior, and all its abilities & faculties, must be manifested and unfolded.

All capacities of which men are possessed, will and must be called forth, either through rough or mild means, to the bright light of day, and accrue to the use & interest of the new prospect with continual new born faculties and abilities, to partake of the affairs of the commonwealth, in a general promotion of all members, in order, to preserve the true happiness, with the whole humanity in an eternal active progress.

How delightful is the career of humanity, when some depart through the stroke of death, others come again in their stead, & continue to act their part, thus the common stock of abilities and improvements are preserved, & kept in use, & the progressive increase thereof, perpetuated. How great how extensive is this prospective scheme, no man is here able to prescribe its limits. Only through active exercise human abilities are increased, but so soon as this declines and ceases, then the whole plan must necessarily be deranged.

Where many faculties, co-operate, the means are proportionable increased for innumerable combinations, which may be applied to the use of the advancing inventions: for every exertion rouses again another, and so soon as reason is predominant & knows how to restrain, and conquer vile inclinations, in

order that no blind power may destroy the valuable work, then justice and good sense must of needs arrange & promote every useful design. Whoever takes a comprehensive view of the present state of our time will perceive what inventive, useful and diligent attempts have succeeded and been put in operation and motion. Every one can indeed easely perceive by the appearance of a brilliant aurora, the rise of a bright & clear day.

So there is even in the progress of our inventions the instrument of a higher hand, influencing & co-operating, which gives us no Emperors or Kings for instruments or head-leaders, but men like ourselves, of good and noble minds, of deserving characters and of prudence, whose maxims are reason, benevolence and justice, and who in the duration & continuance of the destined concerns, encompass and guide *the universal Whole* with an encreased power, and propagate the extended sphere of activity through the medium of the applied coherent abilities for the benefit of an active community.

Experience teaches us, how many new sciences many nations have acquired, which others, less advanced are invited to imitate.

What a noble view, unveils and discovers itself to mankind, who desires not to be a living member, of such a great immensurable machine? Every eye must brighten with ecstacy and be amazed, which discovers the growing sprout transformed into a tree, and

sees with what life and vigor, its Branches are waving, and forcing themselves forward, to arrive at their predestinated end.

Yea the period of perfection is not far off, when the reason of men, susceptible of light, will become more and more convinced of the near approached better futurity, when the great Edifice for a general Commonwealth will, in spirit and character, unite from all periods of time, every advantage of intellectual and physical properties: and the signal will be: *There is but one Truth.*

The harmonious spirit of a nation, has forever, been noble & great, when & wherever it has appeared; it was the germ for our Epoch: but to preserve and to promote that spirit, it required men, who have learned by prudence & expirience, to keep all the members in a combined union, & to form a settled comparative congruence between them, and with a religious spirit to inspire the whole with one view. But where this is not attentively observed, the stimulating impulses of a nation or society will again redissolve into a degeneration of rude powers, and where in such an overthrow so little is provided for the acquiring of order, that the impulsive motion must necessarily get relaxed and lame, & the industry of men. and their penetrating inventive faculties, be rendered inactive, and consequently unfortunnate.

Nothing exceeds proved fidelity. The whole creation knows nothing more sublime,

than for men to be combined by an harmonic pursuit, which promotes their interest to an uninterrupted growing zeal: there a sacred tie binds hearts & hands together to the promotion of the general wealth and happiness, and there a social enjoyment sweetens every trouble, danger and death.

Yea, where this degree of confidence is the marrow of friendship, voluntary & indissolvable, there is candour and a sharing of the hearts, and these marks are infallible.

What a tender affectionate symphathy is there in such an intimate friendship, where every thing is shared in common, both sorrow and trouble, as well as advise, comfort, aid and assistance! These are indeed true characteristicks of a sincere brotherly Love.

How sacred and dear is friendship, it is a glowing fire of a recreative undefiled brotherly flame! Cheerfull and concordant, she springs up to animate union of a firm, faithful indivisible philanthropy and brotherly love.

It is a firm and undeniable fixed rule, that the laws of nature, can never be confused, not even when one action meets another, & both suffer a seeming reciprocal interruption, because every power, operates faithfully towards its nature; we know by a great many of experienced instances, that always the operative power of nature soon finds a way to restore an accidental destruction, of the combined elements of the power in nature & truth by: means of an intimate coherence as

a united integer, both in the operative and active motion. It is a settled and confirmed axiom, that nothing does exist without a cause, and nothing comes to appearance without motion and action, & to the support of these principles, every possible means are vested in nature, and continue to operate as a participating union, either passive or active: and if mankind is itself such a substantial power, it follows necessarily, that the internal system must appear in congruence to its coherency in an external form, as an impliment & mirror of the Soul: and therefore every united exertion is an impression and likelihood of its corresponding social spirit in an outward appearance, and must attract an essential form of perfection, to act in an executive vital power.

If it be a confirmed fact that nothing does exist nor happen without a cause, every power & motion must stand in union with others, either passive or active: and of course it is not possible, that any chasm can remain or exist: but on the contrary, there is every where a combined, cogent co-operation, a conjunction, a support, a coherency of a human sphere, of a brother circle; and an entire fulfilling of duties, where every member contributes his part, to build up this great brother mansion: because this creative spirit will only appear in its external form in conformity to its internal figure, and give durability as an implement of motion & appearance,

and form a universal integer, profuse with all abundance of selfsufficiency, full of gladness of its existence, penetrating into the intrinsick state of matters, where our acute eye discovers more and more a living and everlasting harmony: where the human faculties have searched and found their point of constancy according to the eternal laws, course & order.

In the reality of harmony therefore exists as it appears, the consummate perfection of every being: and all passions and exertions, love and constancy must accordingly & conformably, contribute to it, until the whole existence of mankind has come to an essential and true harmonious continuance & constancy.

How complete and great is the object obtained! Nothing can now destroy this happy state, where all sincere and upright loving minds enter and accede to one centre, united and homogenial in order and harmony in all respects. Reciprocal contrary effects of friendship and enmity, will finally become systems of a harmonious order, where the most simple figures of homogenous beings of religious men, congregate and aggregate in a union around this centre, and render each other the equilibrium with an equal power, agreable to the necessary laws and order of harmony.

Every system which ever formed itself regularly, had at first to come into a contrast & conflict which caused a collision and division, in diminishing & augmenting the degrees

between hatred and friendship, & which rendered, & formed finally & eventually through the counter-balance a *united Whole*.

Who therefore does not perceive and acknowledge the possibility that hereafter, the exertions of good men, will give rise to better times, the buds of which are already swelling on the tree of the universal commonwealth, & their blossoms & fruits according to firmly established rules, are ripening and coming to perfection. Every means are at hand to regulate the coherency of this new creation; both the opposing and the intruding power must contribute to it.

Every matter either attracts or repulses, or else rests in an equilibrium, and this activity both divides & unites. This coherency full of effective actions passes through the whole chain even on, as meliorated men assimilate themselves to each other, & concord in their manner of thanking & acting: wherefore a certain philosopher does not unjustly remark when he says — All matters which bear a mutual love together assimilate themselves to each other, and ascent to the degrees of perfection of a true selfconsistent harmonious beauty.

These rules, full of truth, force themselves forward and shine upon us, and have imperceptibly become our own, and are transfused into our existence. Such a union of minds & soul is certainly the only true, as well as the most noble and sweet enjoyment, of which

mankind are susceptible. In this union we already enjoy, every pleasure of life may

How playful and reciprocally transporting and exalting is that indivisible friendship of the faithful and purest immolation, which is only allotted to noble minds of sublime associations for a real foretaste of a higher existence. Such a fraternity must and will yet come to be the greatest happiness upon earth, because its appearance is whole, pure, active and always progressing to its highest degree.

The brother-chain of philanthropy to a union extends itself always further, yea, she is of a divine heavenly nature, without self-interest, because she imparts herself to many, and yet always remains entire. Where sensual pleasures with their wants cease, there begins a more liberal, higher and better enjoyment, a friendly sociability of brotherly minds, all serving and loving one another reciprocally and growing together to one sociable crown. Therefore wherever this peaceable housekeeper finds materials homogeneal with herself such she will regulate, and satisfy, and link more and more together. & stimulate their affections to a social life of a greater friendship, for the promotion of every happiness, for it is only by perfectly knowing ourselves, that the existence of others can be at rest, so far as they are connected and united with us, through proved fidelity & love.

In such a fraternity the interest augments always greater and higher, from one degree

to another, ever more active and liberal, always more susceptible of enjoying greater pleasure, both in what we give or receive, perform or endure, and whilst this continues, the state of our happiness must increase, but friendship and love, can never exist, except among homogenial beings. Yea, the great league of preservation sprouted forth, from imperceptibly small principles, the germ of which, laid already in mankind, needed only good weather and careful nursing, to bring forth blossoms & fruits & to create every thing which is good and true, spiritual as well as moral truth. for general constant, coherent & continuing results of our actions,

And if even the contrary should sometimes happen to offend you, and arrogance & meanness take their lead for a while, let it be so; and although the good and noble of the great universal *Whole* may seem to be suppressed for a time, it will nevertheless undoubtedly come to pass, that sooner or later good and noble men, will congregate, and unite their abilities to the universal interest.

Why wherefore are you troubled and grieved for a better time, which perhaps you may have sooner expected, and that you should be obliged to see, how the adverse powers seem to impede the advancing improvement of christianity, through wantonness, impudence, and licentious liberty, where frequently big and little ravingly contribute to tear down bolts and bars, yea even to make sport

of religion and trample her under their feet.

Horrible indeed! And what will you say ignorant man, if all these many disorders & miseries were auxiliary means to bring about the golden age? And if it should soon come to pass, what a certain philosopher once said: master and servant, father and child, young men and the most unknown virgin, we all will yet become to be brothers and sisters, and be one family. Lo! What a prospect presents itself in active vital functions, for which good men have so long sought.

And who would deny the possibility, yea even the probability, that already something like it does exist in the world, from which the greater good may be conceived? All prophecies which have reference to the redemption of mankind (through Christ) and to the happiness of the true believers at the end of days are measurebly fulfilling & coming to pass, universally and at large:

While men every where come forth & form themselves into christian societies and associations, in decent elegance, & comfortable situations and circumstances of families and husbandry, with manners and customs full of harmony which never appeared before in the world. If any one should doubt the capability of mankind for the attainment of such a great immensurable world, spiritually & morally connected, let him only put his faith & trust in the best and truest teacher of the christian religion, by which he laied the

foundation for a final and universal union.

On this public edifice of brotherly love, we are to labour, until the Lord comes in person and distributes the reward. What reward it may be asked? Answer, immortality together with all, that mankind, are destined for.

The heavenly Kingdom admits of no idle time. Let it not be thought that men were simply created for mere contemplating, admiring, rejoicing, and enjoying. How could that be without objects? Man is man and will continue to live as such even after death, only in a more refined and perfect state, of which he is susceptible.

His melioration consists of progressive activity in a direct course towards the perfecting of all the faculties of his nature, to become a united member of the Whole, and a great, coherent, symphonious, intimately connected part of a *universum:* consequently a being of everlasting persevering and increasing activity in the human sphere, pressing forward upon an always enlarging scale, towards substantiality & efficaciousness, wherein he lives and moves without restriction.

This is the eternal life destined for mankind, the truely good & beautiful, for which the foundation is laied here by good men.

In all ages have come forth men of great energy and benefactors of mankind. Every good work, which they have done in their vocations and useful employments, has been

handed down to us as an inheritance from them. This magnet attracts all good hearts, which were penetrated by the light of truth, and unites them together, in friendship and assiduity, more intimately, than sensual connection can do. This is the invisible truth, which binds spirits, souls, & hearts together; it combines impulse and inclination by impressive forms, examples, maxims, friendship, and harmonious benevolence.

So that this fascinating power excites and stimulates us to be active for ourselves and others. This is the true and intrinsic immortality of man. Here alone do we live in the land of truth, where we forget our limited mortal form.

All deeds done for the sole welfare of mankind are of immortal nature, and bear immense interest. In order to obtain this object, it is necessary to follow that very excellent doctrine of Jesus: deny thyself.

No one can enjoy a more quiet condition, than he who practises this selfdenial, for whoever has experienced the more exalted influence of light, is thereby transmutated into a truely comfortable state of assiduity.

When we by examples, actions and conduct of life, contribute towards the permanent welfare of mankind, we impress thereby our ideas as living images into the minds of others and they adopt and propagate them further. In this manner will it happen, that a community begins by partaking of the

sentiments of many fellow beings, in the praiseworthy efforts of our existence in modelling the noblest form, influencing human souls in the circle of mankind towards a perfect harmony and thus establishing the foundation for an essential true and permanent activity in mankind, for futurity. All these are principles of positive facts, already existing though hidden in the essence of man.

The christian religion alone can arouse & real truth, unveil them, it is actually to be pitied that the philosopher of christendom has sunk so deeply through ignorance, into folly and extravagance, as to imagine that every thing can be adjusted by mere reason alone, and who is not qualified to know or comprehend what passes in the spiritual world.

Thence results Deism and disbelief. Of what use is scientific improvement, if it does not form a better race of men? And how can that be, without the use of the means, afforded by christian religion? The righteousness, which is valued by God, belongs also thereto. That man is fallen, is evident; whence the formidable preponderance of sensuality over morality? Whence the infirmities and slavery to lust and propensities?

In spite of all his resolutions to do better, man of himself never can succeed. A reflecting mind will discover by this that our own righteousness is of no value before God.

How unjust and unreasonable therefore do they act against themselves, who despise the

atonement of Jesus Christ, and endeavour to convert his innocent suffering and dying, into an oriental fiction!

Do you not feel something within you that will not let you commit sin quietly? Woe to you, if you have destroyed that feeling.

You would then have made a beast or devil of yourself, and lost your humanity for a while, and become disqualified for any decent society even in this world, and far less in a heavenly one.

Since God made man good (for as he now is, God certainly did not make him) of this your own reason will convince you. Something must have happened, which drew him out of his equilibrium & therefore he did not stand the test. God wants for his company, and in his presence, none but free beings that love him.

In order to complete the destined number, the word was made flesh and dwelt amongst us, and became a new creator, in laying the foundation for a regeneration of mankind, so that all who believe his word and acknowledge him as the envoy of God, shall not be lost, but have eternal life. Hail! Those, who do not neglect now this second test, who are not too proud nor too wise for believing the revealed word. God requires no more of any human being, than one man of honour and reputation requires of an other.

If therefore, by venturing to extend our thoughts a little beyond the sensual sphere, our understanding and conception becomes

perplexed and altogether blind, then God in his mercy comes to our aid, through his revealed word, so that faith can supply all that reason alone could never comprehend.

It is therefore impossible to come before God without faith, or be admitted & adopted into a heavenly society and friendship.

For all those who belong to such heavenly communities, have actually experienced and acknowledged, that God by the incarnation of Jesus Christ, wished to be justified towards himself, and become in his new body, after resurrection, the progenitor of all true members of his people; therefore was his death on the cross a sacrifice of propitiation for man towards God.

Such an innocent one alone, who had not sinned, not partaken of the fall of Adam, was qualified to reconcile God with man.

In this manner is the redeeming righteousness of Jesus Christ an atonement, to effect the restoration of man.

Though many of the learned and scribes be offended at this truth, and cast the doctrine of christian religion out of doors, as they are accustomed to do, aiming to purge religion of such revolting principles, which are inconsistent with common sense, as they express it, and pretend to inculcate moral duties &c.

Yet it is evident, that those, who follow their maxims, want also to enjoy sensual and moral pleasure. But the question is, whether this is not against the destination of man?

He ought to live and act for the general as well as individual welfare; therefore if each person would only apply his exuberance of wealth to the common universal benefit, as well as to his own, what a noble and great interest would this necessarily produce! And what a harmonious welfare and happiness would thereby be propagated, where in such a union, no poor nor indigent person could exist. The religion of Deism is strictly the contrary of the true christian religion, and leads directly to the dissolution of all morality and virtue, because its only aim is to enjoy sensual pleasures, and these have forever no end nor bottom, and all those who do devote themselves to them, cause ruin to their souls and bodies sooner or later: their sensual enjoyments, are encreased & come to be more and more habitual, and the moral faculties are thereby weakened and debilitated. Of what use is it then to preach up morality, & to talk of performing duties, where the faculties for performance are wanting; and besides this, the moral laws are not sufficient to keep the stimulated passions for luxury and sensuality under command: the religion of Jesus Christ only has the power to do it which teaches the perfect and decissive point: namely! *Deny yourself.* Do you lack fortitude and assistance to follow this doctrine, you are then directed to the manifest word of God & to the spiritual world: and your faith in the almighty God, in the eternal spirit, will save you, & enable you, to experience a sufficient

reward, for all your sustained losses of sensuality. But whosoever separates himself, or has already separated from these principles and powers, must and will, unavoidably sink and sink, notwithstanding all his presumption and art, to maintain his sophisticated religion, until he falls among the sceptics and shares his lot with them. Perhaps there are many, who do not even know what true and real inlightning is, and signifies. It is an inwardly roused impulse for happiness, to the promotion of the general welfare and prosperity of mankind, in every respect and circumstance; and this actual and true knowledge propagates itself through the medium of different means, instructions and practice, performance and forbearance; verbally and litterally; particularly in many and every trial of practical, religious, as well as political experiments, to discover and find out the best & nearest appeasing means, which are considered to be the most useful, & suitable to supply the necessities or wants for the general welfare.

Through this enlightening, mankind would indeed become always wealthier, always better qualified for the general interest and benefit, as well in the culture of their intellectual destination, as in the consciousness of the use of their faculties for the common welfare; and if this aim should be attained by every individual in the fulfilling of general duties, who would be able to count up such a gain? Upon two different roads mankind

proceed and press forward in our epoch, in struggles and combats, between light & darkness, one part to the right, and the other to the left. And what can be the chief cause of the difference? Answer: True enlightened men say and maintain, that the chief principle is really this: that all knowledge & comprehension, have only the grand aim, to cause reason to be more useful for the determination, of the will, to operate for the best general interest:

But pseudo-enlightened men say and contend, that we must or may aquire knowledge, for the sake of pleasure; and that the enjoyments of pleasure of the present life, are the actual and true allotment and destination of mankind. Here every one may judge for himself, but so much is clear & certain, that in the latter manner of thinking and want of spiritual and religious truth, there can be no conception, of any universality of brotherly & sociable melioration.

The philanthropist however must not despair for every thing whatever, which the men of God have foretold, is nevertheless fully approaching; every thing is pressing forward to the near advanced better time; he has only vigorously to surmount the obstacles, which come in his way. The day of the Lord is drawing near and will dominate over all that is high, and humiliate all which is lofty. Jesus Christ the universal supreme regent will unite all powers together, for every thing always takes its direction towards

him. Wise and enlightened men even know already, how to unite and bring in order the same contrarieties; because the Knowledge of nature and religion appears open and clear to their eyes, and they perceive plainly the golden age, in its near approach. For so soon as true and sincere fraternities of harmonious minds are formed and come to appearance, and who know, how to unite the spiritual matters with the physical, in an indissoluble preservation, for the promotion both of an inward and outward happiness, there immediately the mountains do proclaim peace, and the hills righteousness, and darkness flies before the light of day, because what men heretofore could not comprehend on account of the obscurity, is now manifest and clear, that this is the happiest enjoyment of life of every other. And the light is of course put upon the candlestick, and the town is built upon a mountain, where it may visibly be seen by all whose eyes are not blinded by a cloud.

It is indeed an indisputable fact, that so soon as a man follows a better and nobler impulse, which leads to a higher pursuit, than the mere instinct of another animal, he finds every where innumerable imperfections and piecemeal works: because the greatest & most magnificient plan has never yet been accomplished on our earth, but the great and sublime laws of nature and religion give us prospects, and the key to marvellous occurrences. Although man is one part animal &

attached to the earth, yet in his interior mental part, he possesses a seed of immortality, which requires a better and higher graduated seminary; therefore I say, the most noble & magnificient destination of mankind has never yet been accomplished on our earth.

In all attempts heretofore made for the formation of a state of all states, the right scale has always been wanting, unity of conjunctive powers of many members to the promotion of *one Whole* for the welfare of all, and that is HARMONY.

To whomsoever such like plan is dear to the heart, and whose most intrinsick consciousness feels the necessity for it, let him seek, and he will find, let him open his eyes, and perhaps he will perceive a place, a society where so many wills, so many faculties are united, which show and prove to mankind what a united power of men can do, and accomplish.

A person will find the inward felicity of his life nowhere, excepting in an active industrious unity, where all is divided and shared in brotherly love, in defyance of the infinite differences of minds. All this is possible, so soon as a man does earnestly desire it then all his sensations, thoughts & exertions will come to the unity of a true, pure and active life, and form a solid moral character.

This pure & extraordinary universal state religion lays in the character of the whole human race, but the selfloving spirit also

wishes to have and maintain its own will, in order to live free, as it is expressed; therefore many are called & but few are the worthy.

The system of regulations after which men ought to act, is to divide & share with others, honours, and all kind of feelings, religious, as well as other common sentiments of faith and love, because the finer elements of the human mind are altogther vivified organisations, which are put in motion and impulse by many and different circumstances, which finally all meet together, almost ignorant of what they are, and still they seek with one design & one aim actively together, *a united Whole.*

This plan is great and extensive, and is interwoven with all mankind, but it must be persevered in, until it has arrived at the great predestinated end.

The time is now at hand, where improved humanity is to transport all its various sensations, exertions, thoughts & sentiments, into the treasury of the common fund. Are not circumstances every where operating for its accomplishment? Is there not a good beginning made to it? And ever since the many different societies have formed and organized themselves, is there not in all periodical publications of culture and of improvement of all kinds, so much discretion, that families and companies, vilages, and even nations have become aroused and stimulated to deeper reflections and inquiries, & animated to a more

and better activity, and have not the blind prevailing propensities, become inactive and finally annihilated; and the better and more useful put in their stead! In this manner created for a universal interest in an encreasing impulse, the progress of a better time, through an enlightened reason. It has been always the plan and practice of mankind to choose or elect individuals whom they might have for their headmen and guides, and upon whom even depended the most of their happiness, and whenever a nation or a society happened to hit upon the right man, who had the welfare of mankind in view for the benefit of a general whole, how fortunnate & happy they were!

How did all move and stir towards an active and beneficient condition as far as it was attainable! Who therefore would not be convinced, that a handsome beginning, which was reserved for the present century, is allready made? Men are also now in existence, wherefore one part does evil, the other good. Both move on at the side of each other, towards their respective aim, but the time will come, when truth and righteousness will finally prevail and become manifest through all the world.

In how many thousand different schemes have mankind already been engaged! All of which fell sacrifices to corruption; from their fragments, others came forth, and disappeared again. Should there be no need then for something permanent, to fill the

vacuum of man's expanded heart? It is unity of well combined strength, towards promoting *a united Whole* both for spiritual and temporal happiness, and whoever has this problem at heart, and who has lost a relish for the orthodox doctrine of man, will find it.

Nature is even destined and organized for it, it is the sole object of our existence, notwithstanding all the pride, presumption, indolence, inflexibility, deception, levity and many other ill habits of our race, proceeding chiefly from bad education; all which things may be cured and done away as soon as we put faith in the religion of Jesus, which imparts spirit and vigour for a new life. A free will ensues to do good: One feels strength to add to faith a proof of virtue, by a prudent discretion in the intercourse with man, by justice and a sensibility for truth and all other good moral habits, which render a person qualified for a social life, among good and virtuous men.

It is our destination to get clear of all bad habits, and then we will have more extensive and precise views, to immolate our best thoughts and sentiments, into the sanctuary of a more exalted friendship, and live in the intimate circle of brothers. This is heaven, sought for by so many people, taking the by-path, because in their imagination, they create for themselves a heaven, either too sensual or too spiritual, according to their notions, which however exists no where except in their ideas. Whatever you look for, lays before

your feet to stumple over it every day.

What discomodes & vexes you more than your fellow creatures, with whom you have daily intercourse? Hence the word of reconciliation.

Let every one make use of it, who has a desire for heaven or the Kingdom of God.

There is no place in the heavenly realm for him, who has not abandoned his ill habits in this world; he would disturb the enjoyment of friendship, therefore every obstinate spirit will be far excluded from it. No recluse or hypocrite, who delighted only in his own holiness, & never done any thing for the benefit of mankind, can have a share in this godly Kingdom; he would wish to model all men according to his own contracted views. All sects and parties should notice this.

Long have we been doing useless things! It is time for our conduct to become humane and accompanied with active brotherly love.

False principles, ideas and affections seduced us off from the true line and proper course; Educations has distorded our understanding; corrupted our minds, and left our souls void of essential good

We have now escaped those narrow sphere in which soul and spirit were confined; we may now pursue our aim with greater accuracy, until we reach, though with retarded steps, the pinacle of prosperity and obtain the spirit of sociability

How gladly and readily will many a one turn back from the bustle and confusion of this

world, and enter into the peaceful abodes of harmonious friendship, where true philanthropy is taught, and practised.

Hail, Teachers of human rights! exclaimed a certain Philosopher, but forget by no means to inculcate first *Human Duties*. Before the former can be properly established, there must be first a majority of men, able & willing to fulfil the latter to their whole extent. Reader! pause, ponder, and enquire, whether this is not now going on, and has indeed already taken place!

Every thing begins small, & whatever is true ends great, many a good fruit grows in a hard shell, in proportion as the fruit ripens the shell becomes lose and open.

The plan of God has hitherto been always going on, tho' almost unnoticed, many are the grains that have been sowed, & now we hope for an abundant harvest. The knot is partly drawn together, an *Integer* has appeared, We endure and suffer, Labour & Toil, sow and reap with and for each other.

This is the happy form of government, which has long been sought for by the wise and good. But even this best form will not yet answer for all. A desire for it, must first be excided from the wants of others as well as from our own. The current and order of time takes its course and fulfils what a certain Poet sings: The angels admired the new creation, the abode of sweet pleasures, and saw the blissful agitation of

Mankind in future times, exclaiming full of celestial feelings. Thou didst here sow a plentiful seed, allbenign Lord! Who can comprehend so rich a harvest from these blessed vallies? In thee will all good men confide, and all their works will prosper.

The more our understandings are founded upon pure & undefiled truth & philanthropy, the more useful & permanent are our works.

What is it, that can give our happiness a lasting duration? Answer: True understanding, equity and justice. Whoever studies and practices these, will still come nearer to perfection.

Yea! A faithful application thereof will be a blessing to state and society, it bears in its principle-the best and most beneficial effects for brother-union.

In this well organized institution, no (revolutionary) changes can take place, but constant progress in the culture of all necessary improvements for the common interest & benefit of all united members, in proportion to their aggregate strength, in which the substance of all beings and systems will be consolidated. This is unity, from which symmetry and Harmony always proceed.

In this manner advance progressively the works of God & time, towards the real good of mankind, in a loving active power. That mankind is in its nature a permanent system, full of spirited strength, has been demonstrated in every national and social condition, &

also in every other circumstance. Whenever this system has been impaired by incongruous rules of violent passions, as often has been the case; by rousing its intrinsick faculties, it always came to its point again, because out of this unnatural condition no enjoyment of happiness is possible. Nature itself has its established rules and fixed principles in which rest a thousand different faculties and powers, which operate and perfectionate, themselves distributively through mankind, endeavouring by perseverance to return again to their equilibrium of harmonious power.

There is nothing, which can give our affairs a true direction or solidity, except the proper endeavours of every man, to acquire the enjoyment of prosperity; yet as that consists in the symmetrical proportion of the human faculties, but few attain it, because in so many kinds of existing deformities, such as confusion, distress, aberrations &c: they can not discover a corresponding coherence, with the infallible laws of the acting powers, nor learn to reconcile so many incongruities.

Simplicity and multiplicity, similarity and diversity are the actual means for executing and obtaining an useful purpose. By which the whole form acquires perfection & purity by coincident rules of the whole intrinsick substance for a true, essential and harmonious proportion. The whole welfare of our Generation rests upon the essential law of reason, equity and justice, through which the intrinsick power of truth diffuses light &

conviction. The more intimate and close the bond of love and union, binds the hearts of the members of the social spirit together for one and the same object — the more efficacious must be the infallible equilibrium & harmonious motion of refined coactive faculties towards *a united Whole.*

The nearer we draw towards better times, the more convenient and pure the materials, measures and powers, applicable to the foundation and propagation of the happiness of our race upon a more solid durable plan, which alone will be the basis of a more enlarged stage.

Supposing there existed a rejuvenized, equitable and philanthropic society, which with its religious, christian, & political sentiments formed *a united Whole*, and in which all ideas of human liberty, equality, sociability and every happiness were propagated, & brought to light, would not all good men of feeling conceive and acknowledge that by such united powers of the social spirit, a full restoration would be produced of all hitherto defective systems? Numerous have been the preparatory works accomplished, innumerable the facts and discussions produced, by both spiritual and temporal exertions, but where are the achievements of the heroes & orators? Where the miracles of the world? They have become old and are all gone to wreck. And why? because, that from the fragments thereof should be erected a solid

and durable edifice, which never had its equal in the world. Our century is appropriated for it, that from these collected materials the most important human world of sensible, good & universally benevolent men shall come forth, which possesses every kind of happiness & gives it motion. In this manner will God's temple be perfected, such as it has been seen long ago by the prophets & wardens of religion through their inspired & lengthened perspectives, that in the latter days the more extensive plan of God, concerning mankind would universal appear upon an enlarged scale. How far are the events of our epoch; now visible, animated, changed, beneficial in their efforts and enlarged for the *Whole!*

How many more wonders and facts are manifest! What remedies are now at hand, which heretofore lay dormant!

To what pinnacle of perfection dost thou aspire, thou better race of man! It is our exalted period alone, that can take such a high flight, and disseminate the blessings of the golden age. What a magnificient creation! And who would yet deny the possibility of its existence? Such human sentiments for the sake of this, all good habits have been introduced among men, and every kind of society instituted and organized for useful purposes. In this human union is every thing comprehended; since, understanding, industry, art, liberty and religion, for

the propagation of which, every sort of civil institutions were established. The great diffusion of light in our time, offers every possible means for happiness, to him who will make use of it. Every animated being endowed, with power and understanding produces a ripe and improved fruit.

We are astonished at the progress of the ancient Nations in their capacities, under so many unfavorable circumstances; how far they proceeded in their culture within a few centuries!

What great proofs of what can be done & attained! that mankind can make of itself, whatever it has faculties and desires for.

Great and many are the rights of mankind, and unextinguishable are its powers. What gives us more encouragement, than the bright examples standing before us, exhibited by assiduity and understanding at the school of emulation for acquiring the greatest honour and dignity of man; and yet with all their fame, they produced but a defective result.

So much more it behoves us to aspire to something purer and nobler. The circumstances in our days point out to us more exalted duties. The testimony of God, in our conscience, strictly requires, that the Chaos of confusion be brought in order, & the conduct of man, to a regular system, that not only spiritual and religious associations be instituted, but also universal harmonious order be established, and all powers operate

efficaciously in harmonious equiponderance, and according to the will of God. Even the law of nature bears its physical truth, as the seed of durability within itself.

These principles demonstrate plainly, that every beauty and perfection, rest upon the compound elements, which are produced by contrary and opposite restrictions. So that by applying the faculties, for obtaining a great object, an harmonious proportion has to be formed, which will bring and keep all diversities and similarities, simplicities and multiplicities in order for active use, as far as means and strength will reach, by well observed rules and forms for attaining this object. which has already been in motion & acquired inner and outer consistency and durability, as *a compound Whole.* As soon as the human spirit has reached maturity, then the chief aim of this sphere of action is, to find out means to put the power of our natural faculties in activity and motion, not in the narrow compass of self-interest; but for the melioration of our brotherkind, to propagate the improvement of mind &c and to lay the more solid foundation of truth.

What a powerful and durable compound will that produce! What a happy *brotherunion!* When every discovery and invention by the manifold arts and sciences are put together, and become a thoroughly *combined Whole*, where the mental capacities of all nations, and all the useful inventions of mankind meet and flow together in our time.

What agility of the human spirit will arise therefrom! How many things suggested, invented and actually done! And like a plentiful seed grow up, and bring abundance of fruit, to the admiration of mankind, and when every invention of wisdom and genius becomes applicable to useful purposses & the human spirit eventually finds a harmonious station, to arouse a new creation, where every thing is connected in sociable combination by the religious observance of the *true christian principles, as a spiritual cement of love*, to give firmness to the connecting links, and where the members render assistance one to another, according to the talent and vocation of each, that the whole body may come to perfection, not for *self-interest*, but for the *sake of love.*

What an excellent rule of life is evinced here, in founding & promoting the Kingdom of God in one's self and others. The more activity is put in operation, the sooner will the worshippers of Jesus from all parties be united into *one flock.*

Of what account were heretofore, all sects and parties, that called themselves christians, without a common spiritual and temporal interest? Can it be separated if taken in the true light?

Have not the best christians felt a great deficiency, which nothing could supply, except the common interest of both? And if they did not attain it, they went unaccom-

plished into the realm of spirits, & are there waiting for restitution. What did Jesus, the founder of the christian religion pray for, & teach us? Father! I will, that they whom thou hast given me, *be One*. Do you suppose, that he does not will so, even unto this day?

And if he wills it yet, and you are not so, then you bear the name of a Christian improperly. The great Mediator of man, had and has yet all mankind in view, in his mediation, even to the utmost limits of creation.

For mankind is an *Indivisible Whole*. The difference lies only herein, that a part will turn to reason and equity, and seek the true and better in this life; the others, yield to carnal propensities, for sensual enjoyments, either gross or more refined. And how much has hitherto been gained, with so many religious parties, who were so partial, for their spiritual interest, without having the general temporal welfare of man in view! What a pity, to mislead mankind in this manner, so as to promise them only a spiritual Kingdom, which no where does exist nor can be found, except in their own Ideas & Imaginations!

Wonderful deceptions! To confide and fairly hope in a divinity, which no polluted sinner dare approach, without an intervening substance.

Did not God himself become man? Did not JESUS call himself the son of man?

And is he not the foundation of our *Great Union*? To whom he gave the Keys of the

Kingdom of heaven, which the united common brother spirit has to use, for binding & loosing. Any decent private society or company even, will not suffer a perturbator among them, but remove him if they can; why should not a more exalted association likewise, avail itself of the remedies pointed out by its master? Has not the patriarch of Rome also made use of it, for so long a time, although to excessive abuse? Why did it discontinue, and fail to evince its powers as exercised in the primitive church?

Because there was no longer a real, true church of Christ on earth.

This was the intention of Jesus, when he said to Peter and his other disciples: I give you the Keys of the Kingdom of Heaven; bind and loose, and it shall be, as if God himself had done it. And in addition thereto, he farther means: Ye will be scattered and going all over the world, preaching and propagating the truth of the christian religion. & all men, who are susceptible of light & have yet open feelings, will be moved and convinced in their hearts by your words, & drawn near you, to receive farther instructions. & if the number increase, this assemblage will be called Church, and form a united brotherhood, upon true & sincere love & friendship, holding all spiritual and temporal gifts in common. But this will not last any length of time, for there will arise out of your own assemblies as well as elsewhere, false

dissembling men, who will endeavour to undermine the union by seeming piety and dissimulation, which not every member of the church can readily discover; therefore you yourselves as guardians, will have to interpose and try such spirits from whence they are; if you find them false exhort them; if they do not mend, bring them to Judgment, and wait again a while; if this won't do, use one of those Keys and excommunicate them from the church. This power shall be inherited by your successors, as long as they keep true. This was and is yet, the intention of Jesus, & must have its full virtue still, wherever such a church may appear again in maturity, to exercise the social spirit to its whole extent.

Such a friendship is heavenly and rises into Deity. As all hearts are open towards each other, the spirit flows together, in a pure and perfect unity which is in God.

It is now proved, that the idea of looking up to the sky for a heaven is of no avail.

Seek a friend of God here on earth, and, more than one if possible; exercise yourself on him, & however painful it may be to you, do not leave him, until you get rid of your self-willed disposition, and then you need not care for any other Heaven.

With the simplicity which you will have then acquired, you will undoubtedly be qualified for any celestial society which the Kingdom of God or Heaven is composed of, and exclusive of that, you will find nothing but mere

empty sounds. Familiarity with God is generally the common watch word among revived religious people; the injury occasioned by this abuse is incalculable! Fools! Why aspire to such a height, before adjusting matters with your fellow creatures?

Here before us are our equals; the more we associate with them, the more we shall discover, how much we have to learn to bear with our fellow man; what ill humor and aversion will he excite in us; if he even undesignedly oppose our notions, he rouses our inward wrath, envy and self-interest, instead of Love.

And if he with the best intentions censure us for any thing, in lieu of acknowledging our faults, our secret hatred is excited against truth. In short we would agree a thousand times better with God than with man.

Therefore you rather withdraw & prefer settling your case with God. And for this you choose according to your own imagination, the handiest and most convenient way, by exercising various virtues which you perhaps conceive inimitable by others; this pleases you exceedingly, and you take it to be of God, when you succeed well in it. And then in company with your equals or others, you can use high-sounding words, which you wish to be revered, and if they be not, you get angry and peevish, & consequently withdraw from the common, brotherly, & friendly familiarity of men. Thus God can do no-

thing for you, because you do nothing for the spiritual or temporal common good.

This is and remains an unalterable rule according to the word of Jesus. And chiefly by such people the true harmonious brother-union is calumniated, despised & hated, and the good cause eclipsed, so that sensuality may keep its sway to all intents & purposes and no one lose his selfwill to become useful to mankind.

Notwithstanding all this excessive abuse, the better class of men work on in true and well regulated motion, for a durable welfare, in an entire social union, full of brotherly interest. It is not to be doubted, that whatever is to be done in this world, has to be performed by men, and accomplished by harmonious activity. Since we know the use of our faculties and strength, there is no further need of any particular miracles; but whatever we know, or may discover, and which is conceived to be necessary, or useful, we endeavour to propagate further, by means of the activity introduced and adapted for the purpose in all the regulations and modes of life, of such a brother community. Can any thing of greater sublimity be conceived, than the attainment of the noble and perfect object of our activity, forwhich we all possess a certain inward disposition, & are therefore capable of attaining

All men could by exercising their faculties, acquire this free enjoyment of life. We see

and experience, how imperfect one man alone is, in all his undertakings; God ordained therefore a coherent sociality of efficacious and active powers in each forming association. In this manner will be constituted out of all mankind a durable, natural, and religious system of living, active powers, keeping in all their harmonious movements, the exact measure and equilibrium.

Wherever this plan is or can be established for the best and purest purpose, there also will the bond of inner and outer union be firmly and permanently sealed.

The most perfect bond of the truest combination for a pure & sincere brotherly union, alone brings real happiness. There alone man comes to his destination, and real truth attains its object in every undertaking of permanent, beneficial and noble works, which are diffused throughout our generation, and produce quietness and order among all men.

Whatever keeps all things together, is unity; it is or will become, in proportion to its strength, a concordant equiponderance of all connecting matters, and its order is called harmony.

This vivid co-operation is the production of our time, and will certainly blossom and bear fruit. Our nature is formed for it, properly speaking, and it is intimately connected with us. If we do not promote this object, the field will produce thorns and thistles. Christianity enforces by its precepts, the purest humanity. No one can be useful

by himself alone; each individual belongs to all men. Beautiful is therefore the design & way of God with mankind. They who do not want to be children, will be brought up as Slaves. yet through slow and loathful exertions, there will be transformed gradually out of the vile faculties of most classes of men, different and sublimer forms of life. & the low behaviour, will be exalted to a dignified deportment. Sprightly and vigorous are the transitions of active faculties in our period, to restore the debilitated powers.

How strenuous & manifold are the daily endeavours. how striking the progress, & how great the increase of so many various & united harmonious powers, which in a society combine themselves into a thousand active efforts of awakened faculties, towards the same object!

How much can there be done, to show to the whole world by substantial proof evinced practicability, the true destination of mankind! Do not our daily wants excite our reasoning faculties? How many useful things has necessity brought to light? All inventions are contributions to genuine freedom, in which all mechanical powers, arts & sciences are appropriated for the common good. and restoration of true Philanthropy.

This divine Economy, which has been so long neglected is now coming to light. in its true and noble characters, exhibiting the image of God in man & because it was once implanted in man, he must infallibly arrive

at the point of his original destination. And therefore all good men, however few in number, must unite together to obtain this aim & withdraw from the degraded scenes of life, and associate for nobler purposes.

This divine *Economy* is the mainpoint of noble & humane sentiments. Wherever this germ sprouts, it will be necessary & proper, to pay a strict attention to the temporal concerns of life; in order, that not only an indispensable, but even a comfortable support may be secured, the social interest promoted, & an obedience enforced to the laws & regulations, which must always be essential to the maintenance and prosperity of every community.

This is the true end, where each effort finds its reward. The seed which has originally been planted in the heart of man, has come up, sprouted and grown to a considerable plant, appearing in a true godlike human form, whose beauty surpasses every terrestrial idea.

This is the real, true abode, and great nursery, where soul and body find their desired object. The body remains here, the spirit continues to live with its deceased brethern, and the works begun here are continued, as the Psalmist observes: "You are planted in the house of God, as a green olive tree growing & thriving for ever." The sublime truth is unfolded, containing the hidden treasure so long procrastinated and concealed in the human essence, from which so many prophets

predicted wonderful events. That divine philosophy which harmoniously combines the spiritual and temporal concerns of life, requires no arbitrary laws. Those good men who are influenced by its doctrines always do, without compulsion, that which they know is right, merely from their love of virtue. Suppose now, a thousand such persons should reside together, possessing all their property in common, and having regulations for their conduct, adopted by themselves, which they know to be correct, would they not affectionately discharge their respective duties towards each other, and cheerfully perform every thing, essential to the comfort & happiness of all? Would not such a community be a resemblance of heaven?

This can be rendered practicable, only by the sublime spirit of christianity, which must influence the conduct of a large majority of the members, or nothing of the kind can ever be accomplished. The human heart must be warmed by the religion of Jesus Christ, exalted to its God, and transformed into his image, before it can be qualified for the pure enjoyments of that brotherly union, where the true principles of religion, and the prudent regulations of industry and economy, by their united influence, produce *a heaven upon earth* — *A true HARMONY*. If the possibility of this be doubted by any one, let him enquire, if something of the kind be not already in existence.

Is not the soul immortal? If so, it is replete with active, vital powers, which cannot fail to regulate & refine the human race, and firmly unite them by a sacred bond of unity, which has been preordained by the great Creator of the Universe, for their permanent and social happiness. It may be confidently said, that the soul of man seeks for a social mother country; and why, let me ask, should it not find on earth, a suitable Assylum? It has indeed already found one, where those who occupy its peaceful dwellings, are so closely united by the endearing ties of friendship, confidence and love, that one heart beats in all, and their common industry provides for all. Here, the members kindly assist each other, in difficulty & danger, and share with each other, the enjoyments, and the misfortunes of life; one lives in the breast of another, and forgets himself; all their undertakings are influenced by a social spirit, glowing with noble energy, and generous feeling, and pressing forward to the haven of their mutual prosperity. Noble Assylum! where brethren live together in unity and love, & form upon Earth, a Kingdom of God.

What great events are we permitted to witness, in the present age! That which has been predestinated must come to pass in proper time, & what is now beyond the comprehension of imperfect mortals, they shall eventually learn by their own experience.

Enlarged and enlightened Ideas of human happiness must, sooner or latter, unite in brotherly love, all wise and virtuous men, whose benign influence will be extended over every part of the world, until the human race will every where live in true and perfect sociability, without constraint, and undisturbed by selfish views.

The doctrines of the Christian Religion, taught and established by God himself, when properly understood, tend to unite the spiritual and temporal interests of mankind.

The purer our religious principles are, & the more strictly we adhere to them, the more carefully and diligently we always pursue our temporal concerns. Hence it follows, that Christianity promotes, in every point of view, the common good.

The true believer, strengthened by God in confidence and hope, not only enjoys heavenly peace and contentment, but also the warm, disinterested friendship of the society in which he lives. What goodness is thus experienced! How can such a person evince his gratitude otherwise than by common benevolence, and by using every expedient, which his heart or reason can suggest, for the advancement of the best interest & welfare of the community, and the promotion of the social spirit upon the largest scale and in the most effective manner. This is accomplished by all the members of a brotherly Union, who unite the temporal with the spiritual concerns of life, and thus act in confor-

mity to the true principle of the Christian Religion, which has been mentioned before, but which cannot be too frequently repeated because its doctrines have been heretofore understood in too spiritual a sense.

The Creator of the Universe has always in view, the happiness of all the human race. Jesus Christ proved this by word and deed, and so have all his faithful followers. We make our most acceptable offering to God, when we contribute, by every exertion in our power, to the fulfillment of his great design. Whatever else we do, proceeds from selfishness, & is so much labour lost. The righteous man, being animated by the spirit of God, views like him, this interesting subject. To test the principles of any party whatever, either religious or political, we must enquire: Do they tend to the promotion of human happiness?

The spirit of our age abhors the useless works of vanity and of self-interest. The human mind is roused from its slumber. The time has arrived when it is generally admitted, that the great design of the laws of nature, is the formation of an exalted Union, where mankind may perceive their destined perfection exemplified, & rejoice in the harmonious concord of all religious & temporal concerns: where will be enjoyed a renewed life replete with sublime simplicity & genuine benevolence, enlivened by uninterrupted cheerfulness, exalted by every noble feeling,

and adorned by every imperishable charm: where an extensive variety of opinions will be formed into *One concentrated Will*, & the respective duties of all the members, in the various pursuits of life, be voluntarily performed, in accordance with the best established rules of reason and justice.

This is a state of happiness, sought for by the most enlightened men of every age, not only brought to light in our days. It was necessary that the nations of Europe & America should first be prepared for it, and that required a revolution in their habits and opinions. The work has at length been successfully commenced, notwithstanding the prevalence of luxury and pride, and all the opposition of the mockers of religion and the enemies of Christ.

These winter storms, with all their violence, could not destroy the germe, nor prevent the growth, of this beautiful & fruitful tree, the branches of which are destined to overspread the earth, & spontaneously unite and flourish in perpetual bloom. The human mind, in its exertions for improvement, has eventually burst through its enclosure, & is pressing forward to a more exalted, & united state of existence. In the common household of this *Brotherhood*, the greatest order, diligence and skill, are observed in the most minute, as well as in the most extensive transaction. Here wealth is possessed in abundance, and all cares for subsistence are removed and forgotten. No sluggard can live

in this amicable confederation, for permission is never given to any one, to eat his bread in sinful indolence. Male and female, old and young, are usefully employed, according to their powers of mind and body: all contribute to the *welfare of the Whole*, & from the common stock, every individual is supplied with all the nessaries of life.

Each Department of the household, from the most extensive manufacture, down to the business of a seamstress, has its superintendent, chosen within itself, & approved of by the community: so that any person having business to transact, always knows to whom to apply: and all the manufacturing, mechanical, agricultural, & commercial branches of the establishment, are carefully kept in operation and order, and their incomes and outlays properly accounted for..

The various branches of this economic commonwealth, thus regularly conducted & united together, form one great machine, the principle wheel of which, when in motion, puts all the rest in operation, for the common interest of the whole. In their mutual enjoyments, all the members are contented, and happy; none are rich or poor; the causes of distress & clamour in the world, are not experienced, nor even known here. How could it be otherwise? In eating & drinking, clothing &c every thing is plain & simple, like nature herself in her household, which we necessarily take as an example for imitation, in our economical regulations, for the restor

ration of a happier age. Here are possessed sufficient means for convenience, and a competent knowledge for their application, to the rational and useful purposes of life. Where so many useful, active powers, are harmoniously united, there must be, and evidently is, a true Kingdom of God. Do you enquire, what description of men will unite in this way together, & choose for themselves such rules of conduct?

Answer: None but such as are conscious of their imperfections, and dissatisfied with themselves, seek after such a life.

Those only, who are susceptible of improvement, & have not impaired too much their moral faculties, nor perverted their freedom into licentiousness, possess intellectual capacities sufficient for that exalted state of refinement, which is necessary for the enjoyment of a common interest.

Man is not brought to what he ought to be, so soon as is frequently imagined. It requires time, attention and patience. Nevertheless, when a thousand persons are united in a society, nine hundred of whom possess the common spirit, acting for the Whole, this large majority will always know how to keep the others in order, until they learn to conceive and acknowledge, that which alone is true and good.

In this manner the whole human race will be eventually meliorated. If one or two vicious, & determined not to become benevolent, let him be excluded, and let the chil-

make use of the key, with which the Lord has entrusted it. The restoration of the dignity of man, can alone secure to us the golden age. Without that there can be no hope nor possibility of improvement. The *Brotherly Union*, which wicked men calumniate and despise, will finally triumph, and the deception and falsehood of its enemies, will be detected & exposed; Yea, they will be brought to shame & remorse for their false reasoning, and for permitting themselves to be prejudiced merely from hearsay. Although envy, and the hatred of religion, may sometimes occasion base actions, and thus tares be propagated for a season instead of good wheat; yet the dignity of the human character is gradually progressing, and a better race of men is beginning to appear, which will shew clearly to the world, the superior refinement and happiness of that united and social life, for the enjoyment of which, the Creator implanted faculties in man. This now comes to pass, that the word of Jesus may be fulfilled, saying, "There is nothing covered, that shall not be revealed, nor hid, that shall not be known. What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house tops."

All which, is sufficiently evident in our days.

Nothing can be compared to a religious society, that succeeds in properly uniting its temporal with its spiritual concerns. It can do every thing. That which a single indivi-

dual in a long time, and at an enormous expense, can scarcely, or perhaps [illegible] accomplish, is achieved by such a society in a short time, and with but very trifling cost.

This evidently shews the superior powers of such a union of men. For this union, Jesus Christ laid the foundation in the Christian Religion. (Acts Chapt. 4. v. 34.) & the Apostles of the Lord accordingly, held every thing in common. But persecution did not permit them to continue that course; probably the World was not then prepared for it.

When we consider the great improvement of mankind since, we cannot [illegible] possible, that all the prophecies in the Old and New Testament, have an allusion to our period. Persecutions no longer impede our progress: from these horrid consequences of gross barbarism, the present generation is entirely and happily free.

The murder of a man on account of his belief, is at the present day, a subject of abhorrence in every enlightened country; particularly so, in the United States of America, where, under the protection of a written constitution, the rights of man are firmly established, & have their effect without restriction.

Providence had its peculiar object in view, in directing the fate of this western Nation, when she declared herself a free Republic.

Many things, connected with this interesting subject, are yet to be unfolded.

It is highly important, that the abilities & dispositions of mankind, should be improved

and refined, that they may become qualified for that Kingdom of Heaven, which Christendom is building upon the earth, according to the doctrines of Jesus Christ. Already has an institution been established, of the purest and most noble principles, where all the essential duties of mankind are inculcated and practised, & where each member exerts all his powers, for the improvement of the others, and advances with the whole society, to a more sublime & happy life. If any member does not live for the promotion of the common interest, and does not contribute by his exertions to the general welfare of the society, he will gradually die away and be excluded altogether.

It is in perfect accordance with the Laws of Nature, for every living body, to separate its dead and useless parts, in order that the vital power may extend itself more freely, in its progress towards the perfection, of which it is susceptible. The question may be asked, what will such a separated member resort to for his defence? Answ. To nothing but prevarication and falsehood.

Whoever is not actuated by the true Principles of Religion, which can alone qualify him, for the Government of Reason & Justice, will not long remain contented, among a moral, Christian people. The passions which govern him, overpower every effort of his reason, and compel him to violate every principle of justice. He is rendered entirely unfit for the peaceful union of an orderly frater-

nity, and being unwilling himself to bear the blame, he attributes to others the cause of his misconduct. In this way, it unfortunately happens, that good men are sometimes exposed to the scorn & derision of the world.

The prophet has said, that "many shall be purified and made white & tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

By the agency of bad men, the good seeds are sometimes lost or destroyed, but let me ask, how far, in a general point of view, can such men impede the progress of heavenly wisdom? The evil consequences of their wickedness, intended for others, must devolve upon themselves. A better race of men are elevated from their obscure and confined situation, and in a social & extensive circle, by the correct discharge of their respective duties, protect and secure the safety of each other, and enlarge the prosperity & happiness of all.

In this *Brotherhood* is founded a system of social order, both in spiritual and temporal affairs, of civil policy, and of ecclesiastical discipline, where the precepts of religion, & the principles of morality, pervade and regulate the whole; and where the rights of men are carefully secured by a covenant of their own free will, their interests promoted by the united exertions of their ingenuity & industry, and their [illegible] is enlightened and refined by the knowledge and practice of the divine

doctrines of Jesus Christ, and of the political and moral lessons of human reason. Happy Society! An example to the rest of mankind, of social concord, & harmonious liberty!

History teaches us, that all judicious law givers, have commenced their improvements of civil society, by abolishing and excluding every evil practice, of folly and of vice. By eradicating these poisonous weeds, they were enabled to improve their country; whereas, had they been permitted to grow, there could have been no kind of use, to sow or to reap.

Fortunately, in our age, principles are unfolded, which never before were manifest. The errors of prejudice and misguided reason, will ere long, vanish and be forgotten.

If a society be actually and evidently right, in its religious & political principles, it will stand firm and unshaken, amidst the most violent storms of envy and malice, by which it can be surrounded; the vilest slander can be not only endured, but rendered subservient to the cause of truth.

It becomes the members, of the strictest principles & most enlightened views, to pass over without particular notice, the favorite opinions, however mistaken, of the weaker members, until time and experience unfold to them the errors of their previous views, & they see the utility and beauty of a system, where idleness, extravagance, & luxury are discountenanced, and where useful knowledge, virtue, economy, and industry, are

encouraged and established.

Without such an Institution, no nation can be prosperous or happy, and it is therefore the duty of every one, earnestly to exert himself in the promotion of this Union of good men, which is the parent of HARMONY.

The happy effects which flow from virtuous industry, manifestly denote the importance of the abilities, with which we are endowed. They should be kept in exercise for the discovery and application of the means, best calculated to satisfy our wants and correct our faults; because, by the exertions of the human mind, we ascertain the objects, whether of science or of art, that are most advantageous, and learn to render them subservient to our purpose. We need never depend upon, or wait for extraordinary miracles; for it is the will of God, that we should suffer for our imprudence, until by our own exertions, we arouse the slumbering faculties of our nature, and force them into proper exercise.

Our hands are not tied; our sphere of action is not limited; we have it in our power to discover more useful expedients for the amendment of our faults, & for the advancement of our happiness. Mankind form their own characters. They are always precisely what they make themselves. Infinite means of improvement are within our control as soon as we are made sensible of their importance, by the influence of reason.

God has indued us with mind and given us the power of exertion. The elementary principles are implanted in our nature; they must be cultivated and improved, and matured, by our own diligence, and be thus made to furnish proof irresistible, of the dignity of man. That which has never before appeared on our earth, will become manifest in the present day; indeed it is already to be seen. When the laws of nature are correctly understood, and their principles have their proper influence, no passions nor prejudices, can prevent or retard the progress of improvement. The germe exists in the essence of human nature, and must and will necessarily, by the use of proper means, be brought to perfection.

It is certain, that in the above-mentioned mode of life, every thing depends upon the improvement and refinement of the heart.

That man is susceptible of such improvement we have abundant proof. Yea, purification of the heart, meliorates the human mind, in all its various impulses & inclinations, and thus necessarily effects a happy change. in the feelings and conduct of mankind. Their views of life become more liberal and elevated. & their ideas more enlarged and refined; they approach nearer to the fountains of friendship and brotherly love, & become better qualified for the enjoyments of a society, where all the abilities of its members, both musical and moral, united in their due proportions, cooperate, and necessarily

produce *a union of harmonious minds.* But such a society can only be happy, whilst every species of luxury, is excluded entirely from their peaceful abode, because, were it otherwise, their garden would lose its usefulness, and beauty, and soon be transformed into a desolate wilderness. In a well organized association, where the great design is mutual prosperity, and indissoluble friendship, the exertions of all, in the useful employment of arts or sciences, for the common happiness, is a pleasing exercise for the members, in a pure and delightful climate, and on the green & florishing plains of peace. Such an active *brotherly union* is the genuine plan of Providence, replete with spiritual and natural powers, arranged in harmonious order, and well calculated to promote, by united exertion, the interest and happiness of social existence. It is a breath of heavenly life, visibly appearing in blossoms and fruits. It exhibits the destined elevation of the human race, who have unfortunately wandered widely from their true course, and thus failed to acquire the enjoyments, which are only to be found in a social life of mutual interest and love, where, by a strict observance of its prudent rules, the wants of each other are removed, and the happiness of all promoted and secured. Few conceive the great importance of that exalted life, for which mankind are evidently destined.

The most of men have deviated so far from the true plan of God, that they consider the

common interest of a social and harmonious life, inconsistent with their liberty, without observing how completely they are enslaved by their own ungovernable passions. It is a most dangerous dream for any one to imagine himself free, and yet not be able to govern his own desires, but must have a despot over him. Nature always begins her reformation with a few, and as soon as these have removed the evil, and regulated their own propensities, others, become gradually united to them, and are brought at length to the enjoyment of social happiness. Without understanding these rules of government, and reducing them to practice, no nation or society can ever prosper, because it does not arouse and put in exercise, the means which are under its control. The truth is, the better class of men is always the least in number, and must learn to bear the hatred of the majority, and listen with an even mind, to the slanders of some, and the encomiums of others.

Happily however, the instrumental powers will continue their operation, until all shall have arrived at that degree of perfection, of which they are susceptible. There can surely be no excuse for doing wrong. Every person has as much capacity for doing good as he has for doing evil, and the ability requisite for the commission of a crime, is sufficient for the performance of a virtuous action.

Greatly indeed have the arts and sciences advanced, in the present Century; but it is a

question, whether they have been properly applied, for the true welfare and happiness of mankind. We know very well, that but little can be done for this purpose, unless evil inclinations be removed, and virtuous principles established in their place. It is then, and not before, that men adopt better modes of thinking and acting, forsake the thoughtless, crowded multitude, & advance to a more exalted life of union & philanthropy. The dissipation, vices, and false reasoning of the world, impede the progress of man; even those things, which in themselves are intrinsically good, are frequently so perverted and abused, as to retard him in the pursuit of his destined happiness.

The chief cause of the evil is, that Christendom has been so shamefully misrepresented, by absurd and frivolous writings and discourses, and human reason perverted by them to such a degree, that expiations, visions, phantoms of the grossest absurdity, are believed by many to be the only true way to the Kingdom of Heaven; whilst others, lost and confused in the labyrinth of false, speculative reasoning, retire into the solitary desert in search of their Saviour, and withdraw themselves altogether from the useful employments of active life. Hence it is that the Christian Religion loses its pristine beauty, and is so deformed, as to appear disgusting. No wonder if under such circumstances, the mockers of Religion, & the enemies of Christ, should be found to encrease in

number, and that in the midst of all this confusion and absurdity, men should entirely lose sight of the true principles of Christianity, and cease to believe any thing whatever.

Many enthusiasts, by their fanciful ideas & finespun speculations, have formed to themselves a Heaven, and a Kingdom of God, which no where in reality exists, & is only to be found in their wild and heated imaginations. Mistaken men, you try to arrange affairs with God, before you are reconciled with your fellow creatures, by whom you are surrounded!

The Christian Religion requires us to practise virtue, by fulfilling our duties, & pursuing an unspotted life, becoming the dignity of our nature, which consists in modesty, mildness, truth, kindness &c. This virtue must be acquired by a harmonious and frequent intercourse with our fellow creatures, & not by the mere contemplation of Divinity.

A harmonious and united society of men, may be said to be a Kingdom of God. Men are created for men. All devotees, who do not practise the social virtues, deceive themselves. Could the truth and importance of these sentiments be indelibly impressed upon the minds of mankind, a thousand pernicious prejudices, and useless religious speculations, would be put to flight, and be succeeded by those sublime and enlarged reflections, and by that knowledge of genuine Christianity, which would inevitably incline them to a

social life. The highest degree of enjoyment must be experienced by him, who diligently assists in the fulfilment, of the great plan of human duties. For this, every person has the disposition and ability, and when several unite together to discharge their respective duties in social harmony, they form a union of human exertion, by which the understanding of the members is so much enlightened, and their reasoning powers so much encreased, that they can easily discover the pious fraud, which has heretofore involved the Christian Religion in mystery, and produced a variety of contending sects. with their whole train of abominable persecutions.

True Christians are united to each other, by a solemn covenant of friendship & brotherly love, and thus form a Kingdom of Heaven upon Earth, where all their spiritual & temporal interests are closely connected together. and where the purest benevolence influences every one, to the greatest exertion, for the welfare of the Whole.

The knowledge of these useful and important truths must finally be universal, & mankind will become more & more disposed. to enjoy a higher state of improvement and happiness. in a *union of brotherly love*, where religious and temporal concerns will be connected together. This will be a mansion of God. replete with justice, religion, happiness and Divine blessings. We have no idea of a better institution upon earth; but if such a

one be possible, it will certainly be discovered in the present age.

Unless the human mind be pure, and enlightened, the principles of a Fraternity can neither be understood nor appreciated. Hence wicked men deride & misrepresent it, and endeavour to render it ridiculous.

How absurd is the conduct of ignorant men, when they represent the veneration and love of virtue, the kind and affectionate obedience to the rules of the society, to be stupidity, deception, devilishness, and slavery; and when they stigmatize a people, better than themselves, with the blackest terms of scandal and reproach! What advantage to you, O presumptuous man! is thy philosophic deism, without the cultivation and enjoyment of the social virtues? You view the treasures of Heaven, as a common stock; why not consider then, the treasures of Earth, in the same light? It is reasonable to suppose, that he who cannot learn to share with his brother in this life, will not easily do so, in the World to Come; & that no one need expect to find happiness in a heavenly society of men, unless he first learn and practice the social virtues here, among his fellow creatures; because, if he be not accustomed to deny himself on Earth, he will surely take offence, even in Heaven.

The golden treasure of this world, to those who know how to preserve it, is Friendship. By this, the lives of men are rendered mild and benevolent, and in proportion to its pro-

gress, do their true enjoyments encrease.

This heavenly virtue, the first principle of which, is implanted in the nature of man, begins to spread around us, its genial influence, and to florish in a *Brotherly Society of harmonious members*, by whose cheerful exertions, their circle of knowledge is enlarged, and the most simple, natural, and effectual means for supplying their necessary wants, & rational wishes, and for promoting their mutual and social happiness, are discovered & put in practice.

If all mankind were to live in thousands of such brotherly Communities, their happiness would be greatly promoted; because, when so many persons unite in the active exercise of their abilities for the benefit of all, & conduct their affairs with regularity and skill, they soon become more virtuous, wise, and wealthy, and are thus enabled to devise & put in practice the most judicious plans for securing the conveniences and enjoyments of life. To encourage this union of feeling and exertion, is the policy of every prudent King, in the nation he governs, as well as of the humble peasant, on the little farm he cultivates.

For where men are disunited, and persevere in their obstinate and inflexible opinions and inclinations, how horrid are the consequences frequently produced! Let history be appealed to, for the dark and melancholy picture. These divisions are very much created by those, even in Christendom, who give a construction to the Bible, which sepa-

rates God too far from his Creatures, and from our World, and who will not admit, or listen to, any other opinion. What obstinate men! How, under such circumstances, can there be a union between them and better men?

No, a Kingdom of God could never be formed with such opinionated and incorrigible persons, because, such only as are open to conviction, and susceptible of light, will understand and acknowledge the wise & equitable laws of true liberty, and agree to those principles of union, which belong to the Christian Religion, and by which man is enabled to introduce the happy age, so long and so anxiously wished for.

We learn from the history of past times, as well as from examples in the present, how much can be performed by such a United Society, where all the members are directed by the laws of Reason and Justice, and where the old and young, the male and female, discharge their respective duties without compulsion, and exert their abilities, of mind and body, for the benefit of the others, as well as for themselves, and thereby become better qualified for the practice of virtue. It is now submitted for the consideration of all reflecting and enlightened men, whether this be not the true and proper way, to improve & qualify the Human Race, for the high and exalted destiny which awaits it? Should any person be fortunate enough to discover a better, it is hoped he will not "put his light under a bushel."

When JESUS CHRIST commenced the Revelation of his Doctrine, he called a small number of men, susceptible of truth, to follow him, and after he had in some measure improved their minds, and taught them the Intent and nature of his embassy, he sent them into the villages and cities of Judea, and bid them tell the people, that "the Kingdom of Heaven was at hand."

Now should any one ask, wherein this Kingdom consisted? I answer, ten or twelve men united themselves to their Divine Master, and with one accord, resolved to abandon all evil habits and inclinations, and instead thereof, to follow him in the way of virtue and righteousness, and persuade others to unite with them and establish a true *brotherly covenant*, whereby the lost and neglected rights of man might be restored and put in practice. This they actually did, and lived from one common stock, and paid out of one common fund. In this way our World is a nursery for the Kingdom of God.

How far the first church has deviated from its original purity, and what tragic scenes have been exhibited, since the time of its establishment, under the cloak of religion, are recorded on the darkest page of history.

However, from the disunited, and broken fragments of controversy, the spirit of truth, after struggling for ages amidst the ruins which surrounded it, has again appeared, and exhibits to the political & religious world, after

the experience of twenty years, the superior advantages of a united, religious community.

Yea, those principles of *brotherly union*, established and practised, by Christ and his Apostles, (Acts, Ch. 4.) though long abandoned, are established again in our age, & put in practise even in a more perfect degree, because the members, from the trials and difficulties, occasioned by others, which they have had to encounter, and from the effects of their own errors and virtues, which they have experienced, have become more enlightened and better prepared, for this *united social life*. Here are no sects nor parties, no partialities nor prejudices, nor is any one excluded from, or preferred to the others.

No, every thing whatever, that does not contain a decisive tendency to a brotherly union, is inconsistent with the correct principles of christianity; for the "word whereunto we are appointed" is the primitive germ from which is to be formed, the union of the whole Human Race, and which can never be annihilated, but will grow, & florish, and shed its divine influence upon every one of us, sooner or later, according to the choice of our own free will. We are all as one family, interwoven together, by innumerable circumstances, which are continually operating upon us; but yet, great and many are the sacrifices to be made by the Human Race, before truth can finally be triumphant. Let us rejoice that it has fallen to our lot, to live in the present important era, when the plans

of God in the Creation, appear in all their harmony, symmetry, order and unity, and when every thing in Nature, with incessant activity and renewed life, is pressing forward to a complete resemblance of the great Archetype.

It is decreed, that the whole Human Race shall become united, by the sacred bond of mutual interest, and brotherly affection; but few indeed, have yet attained their destiny.

Great industry must be used, many and severe trials must be endured, before man can arrive at truth, for in every step of his progress, he is strongly opposed by violent sensual propensities, which constantly strive to rule him. A circumstance that encreases the difficulty, is that from the shameful neglect of his education, indolent, sluggish man, has seldom any conception of the powers, which lie concealed in his nature, and is thus generally a stranger to the enjoyments of successful exertion. He only, who disregards the rough, rigid, piercing storms of winter, is influenced by that divine wisdom, which refines and purifies the grossest passions, and thus prepares him, for the serene & sunshiny scenes, of a more exalted life.

Each shock revives the struggling virtues, and rouses them to greater and nobler efforts, in the cause of truth.

By these means, we become qualified for the practice of the Christian Religion. Jesus Christ, the founder thereof, pursued the same course, and applied them to himself, &

all the inferior qualities of his accepted corporeal existence, were by continual trials & sufferings, and exertions, refined and exalted to a high degree of perfection. This way still continues the same for mankind, and is called in the Holy Scriptures, *the following of Christ*, of which most men are ashamed, but which none will be able to avoid.

Why, it may be asked, is the Christian Religion, by so many persons, disregarded and despised? It may certainly be attributed in part to the great variety of contending sects in Christendom, who, depending solely upon imagination for their ideas of a God, are continually quarrelling respecting the nature of this Being of their different fancies, and thus, by their imprudence, bringing Religion into disrepute.

No union of opinion & of brotherly love can ever be formed in this manner. Such persons should consider that we can have no proper sense of spirit, unless we connect it with something of a substantial nature.

Now many will say, the writer is representing the Divinity in too corporeal a view. Not so. Did not God, the father of men and of spirits, assume a substantial form, in the adopted human existence of Jesus? Did he not talk and act like man? And was not all his deportment human? Was not his adopted human existence, the instrument to fulfil the plan of God? And have not his followers continued to pursue the plan of the Christian Religion, founded by Jesus Christ?

Yea, the spirit of the Father has enabled them, to establish a brotherly union of good men, according to the example of their Divine Master, and the great Author of the Christian Religion. Few in number, have been the persons in any age who have devoted their lives to the welfare of their brethren, and as Jesus was the son of God, these religious men may be considered as Children of God, for saving from misery those of their fellow creatures, whom they have succeeded in uniting to themselves, by the sacred bond of friendship and happiness. What has ever been accomplished for the benefit of mankind, when the means used have been entirely spiritual, extending only to things beyond the grave? On the contrary, whenever men have appeared in any Nation, exercising reason and justice, their superior and attractive virtues, have always united others with them in the cause of truth; and thus it is, that God operates through men. A Divinity entirely without connection with our being, would not profit us. We know that God assumed a body of flesh and blood, lived among us on the Earth, and actually suffered every thing which human nature could endure. His spirit was in Christ, who began his course in poverty and scorn, and passed through every degree of advancement, to the highest point of perfection; and whoever will practise the rules prescribed by Christ, may expect to enjoy his confidence and peace, & acquire all the virtues of which his nature is suscep-

tible, and learn to endure with patience, the evils which he cannot remedy.

This true knowledge of God, enables us to overcome many difficulties, to conquer our gross sensual propensities, and finally teaches us to become masters of ourselves.

In this manner we escape the giddiness of imagination, and the errors of fanaticism, & arrive at a firm, rational point of view, where not only Religion but also Nature herself, comes to our aid; for the more clearly we perceive and understand the wise order & regular course of nature, the more earnestly are we inclined, to abandon the wild follies, and vices of the world.

As God is the fountain from which human happiness flows, there must be a connection between him and man. The power that can meliorate human nature, must be analogous to it. What, let me ask, occasioned the advancement of ancient Greece in general improvements, so far beyond all other heathen nations? It was this, that whilst other nations adored inferior animals, the Gods of Greece were the spirits of good men, who by their eminent & social virtues, whilst living, had greatly contributed to the happiness of mankind; and that most of the Grecians endeavoured, to attain the perfection of their Gods. Here existed a similarity and connection between the worshippers, and the objects of their worship.

Is not Jesus Christ entitled to an infinitely higher degree of veneration, and must he not

occasion a thousand more important benefits to mankind, than a Jupiter, an Apollo, or a Minerva? Through the medium of Christ, there exists a divine connection between God and man, and happy are those who experience the influence of this great truth; but what will become of the individuals, the families and Nations, that deny any such connection? They must become monsters, destitute of the holy law of light and righteousness, which is implanted in the human breast; their consciences must lose their influence; & these unfortunate persons, left entirely to themselves, if they do not commit the blackest crimes, will at least, in the ordinary transactions of life, artfully practise every species of deceit and fraud, upon honest, unsuspecting people, who not only suffer loss, but after having been deceived are laughed at, & made sport of, by such profligate characters.

On the contrary, those, who believe in the kindred between God and man, Yea, who know it positively by their own experience, become assimilated to the "Word which was made Flesh," and acquire many godly Virtues; and, by promoting every thing best calculated for that general *Union*, in which the greatest possible happiness on Earth can be enjoyed, become the means by which their fellow men are saved. To them the great mystery is unfolded, that mankind is of a divine race, in which all things internal and external, spiritual and temporal are united, and the abilities and whole destiny of

man, contained; and hence it is, that finally the many different faculties of our nature must and will operate to the completion of our social Bond of Union, which contains the golden rule, *Do unto others, as you could they should do unto you.*

This law of the Christian Religion, has heretofore been but little attended to by the world, although it comprehends so much, of the first importance to the happiness of man.

So far as we know, there is no nation entirely destitute of religion, because such are the difficulties and dangers of life, that men have, in every age & in every country, been compelled to the exercise of so much of their reason, as to be convinced of the existence of a supernatural Being, that could assist them in their troubles and dangers. In taking an enlarged view of this subject, we perceive that even the most favored Nations, obtain on Earth only that, whichis immediately necessary for existence here; therefore, the more sublime and exalted faculties of man, look for higher and more congenial enjoyments beyond the grave, and are transported with the hope of immortality.

There is engrafted in our nature a solicitude for an advancement, to a far more exalted destiny, than can possibly be attained in this transitory world. The consequence is, our faculties can never be confined, or cease their operation, but, by their daily exercise, they are continually pressing forward to the point of their destined perfection.

How many great and conducible means have we in our power, for the restoration of the golden age! but correct feelings & strong incitements are yet to be awakened in the breasts of many, before that object can be accomplished. Perhaps it is necessary, that many and serious wants should urge men forward to its attainment, because, when a person stands in need of nothing, he has no stimulus for the acquirement of any thing.

Every exertion and difficulty, which are properly applied, are precious treasures, for the welfare of the human race. The sooner these correct principles can be impressed upon the human mind, and the sooner regular and virtuous habits can be formed, the more certain and the more permanent, will necessarily be their happy consequences.

It follows, that the proper education of Youth, is of the greatest importance to the prosperity of any plan, for the melioration of mankind. That kind of learning, and those fashionable accomplishments, which are useless and only calculated for show, should be entirely abolished, and in their stead, those true principles and habits of life should be established & confirmed, which most strongly tend to unite the hearts, minds & fortunes of the rising generation. & arouse their sleeping faculties, for the performance of all that is truly good and great. It is ardently hoped and believed that this sublime, predestinat-

ed system of *Brotherly Union & Social Harmony*, will ere long be universally established, for the restoration of the golden age, the dignity of the human character, and the happiness of man.

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